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THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend G. R. Stafford, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

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CURRENT TRENDS IN NEW TESTAMENT RESEARCH

I

The religious thought of each successive age has been characterized by the prevailing mood and circumstance of its contemporary life. Whether we review the "procession of the gods," or follow "Jesus through the centuries," or trace any other religious concept down the generations of human searching, we are confronted with the clear evidence that the prevailing mood and circumstance create that need out of which contemporary conceptual forms are wrought.

In particular, when dealing with the New Testament, interpreters have reflected the special problems and attitudes of their day. When the disturbances of the reformation raised anew the question of authority, there initiated a period of biblio-centric Christianity which has extended with modifications to the present day. New Testament interpreters until that time had found conformity with ecclesiastical orthodoxy by means of allegorical and mystical interpretations. But John Calvin in the sixteenth century stood upon the threshold of modern exegesis when he discarded the allegorical for the literal approach. It is not without significance that this was the very period when New Testament scholarship was especially busied with its initial researches into the original Greek text, and with successive translations into the common tongue.

In the seventeenth century, the competing Protestant contentions were found in the setting of the rising modern philosophy. Kepler, Galileo, Descartes, Spinoza, Locke and Hume exalted reason and doubt as instruments of human enlightenment and progress. Paralleling their views were the literal exegetes who claimed the rational intelligibility of Scripture, rejecting the mystical and allegorical. This is particularly the period of those textual critics who fought to success the battle of original texts as over against

the traditional ecclesiastical forms. This was the first period of scientific interpretation, as represented by Bengel, Lessing and Herder.

In the nineteenth century came the crowning victory of scientific historical criticism, under such leaders as De Wette, Schleiermacher and Gesenius. Here came those shocking scientific "lives of Jesus" by Strauss and Frederick Baur. Here came also sensational archaeological discoveries and ancient manuscripts of the New Testament. Perhaps most important of all, came Darwin's theory of evolution, which shortly was reflected in every phase of New Testament interpretation, and only in recent years has this evolutionary trend been subject to qualifying considerations.

II

It is therefore with an interest greater than mere curiosity or technical information that we here inquire, "What are the characteristic problems and methods with which New Testament scholars are concerned in our day?" In such a discussion may be observed the religious signs of our times, and one may perhaps judge the timeliness or timelessness of contemporary New Testament interpretation.

Less than two years ago, one of America's New Testament scholars out of the maturity of retirement age prophesied that the next great contribution to New Testament learning would come from the psychologists. It is true that many recent books on New Testament subjects have come from the pens of recognized psychologists. For example, Dr. Hereward Carrington in 1935 published *Loaves and Fishes,* wherein many New Testament miracles are explained as supernormal psychical phenomena, e.g., telepathy, apparition, levitation, trance. The miraculous draught of fishes was due to Jesus' clairvoyance, the walking on the water was levitation, changing the water into wine was possibly mass-hypnotism. Regarding the genius of Jesus' career, various psychologists have explained it as a pathological case of epilepsy, paranoia or hysteria. Referring to the driving personality of Paul, and his glory in suffering, they have proposed epilepsy, sexual abnormality, and sadism to explain the man.

This psychological emphasis has permeated interpretations by many New Testament critics. Bundy's volume on *The Psychic Health of Jesus* was provoked by the many psychological diagnoses that had sprouted out of this psychiatric fertility. But contrary to the expressed hope of that scholar who pinned his faith upon the psychologists, their contributions have been adjudged as highly subjective and precariously speculative, as yet unconvincing to the

cautious interpreter. Furthermore, stimulating and suggestive as these psychological hypotheses have been, they all stop short of an incisive understanding of their problem. A chief inquiry is, not whether or in what way Paul was psychologically abnormal, but rather how to account for his experiential release from a personal religious bondage to an irrepressible freedom of soul. It is not primarily what psychological drive did he respond to, but what religious resource did he discover.

One may as reasonably claim that the many lawyers who have essayed to explain the trial of Jesus have given us an adequate understanding of the forces that brought him to a cross, as to claim that the psychologists who have sought to explain the miracles have fully revealed that phase of religious experience of the miracle-believing ancients, or that those who have resolved Paul and Jesus into psychological automatons have given us the key to an understanding of the religious genius of these two figures. The colossal shadows of Jesus and Paul that fall athwart the Christian centuries portend inescapable powers of human resources that are far greater and more fundamental than the tentative psychological patterns today laid upon them.

III

But if one phase of contemporary New Testament research is reflected in the psychological mode, a more reassuring reflection is found in a philosophical counterpart. Greater reassurance derives here not from any contentions that the psychologists are wrong while the philosophers are right, but simply from the view that the psychologists have usually written on New Testament problems without acknowledgment of the need of their philosopher colleagues, while the philosophers have usually consented to some general psychological conclusions and then gone on in an effort to discover the more complete explanation.

The behaviorist psychologist especially has erred in this respect, though the hormic psychologist necessarily must find alliance with the philosopher. It appears as one of the hopeful signs of our age that New Testament interpretation, in the hands of many scholars, has gone far beyond the historical, the linguistic, the literary, the psychological, or any solely scientific approach.

The numerous books dealing with the religious experience of Jesus and Paul, and of the early church members reflect an increasing resort to philosophy to interpret the New Testament story of Christianity's growth. For example, the interpretations of the baptism of Jesus go beyond the literary analysis of the story, beyond the scientific scrutiny of its details, beyond the psycho-

logical factors involved, to seek the real significance in the philosophical nature and import of so crucial a personal experience of God. Likewise, current interpretations of Paul assume the results of literary criticism, and of the social-historical method, and also of the recent psychological treatments, seeking further to obtain an understanding of the more fundamental philosophical concepts involved in Paul's experience, of permanent and universal significance.

This philosophical trend in New Testament interpretation we hold to be far more productive of permanent results than the psychological, inasmuch as psychology has busied itself chiefly with the mechanism of responses that comprise "right" conduct, while philosophy has sought to understand the ultimate cosmic and eternal forces that relate to the religious will and purpose.

This shift in New Testament interpretation has presented an especially acute issue concerning the nature of the Kingdom of God, as conceived by Jesus and primitive Christians. The psychological emphasis gave rise to the recently predominant social gospel school of thought, and its offspring—religious education. Training and environment were held to be the most important factors in evolving Christian lives and communities. "Favoring" conditions were held to be inevitably productive of Christian behavior. New Testament interpreters found that Jesus had envisaged this very "truth" when He spoke of the Kingdom in terms of growth. But such a naturalistic concept has been refuted by a full generation of religious experience. People do *not* grow better "naturally," nor as a result merely of more comfortable environment.

Today New Testament interpreters are gradually shifting from naturalism to mysticism. The former type of interpretation is reflected in such a view as this: "In the New Testament Christ took water to make wine, and took the five loaves to make bread, just as in ten thousand vineyards today he is turning the moisture of the earth into the juice of the grape, and in ten thousand fields is turning carbon into corn."[1] Dr. Strong thus typically presented God in the role of the modern large-scale producer, engaged in a process now so completely analyzed that it remains only for man to take over the business. But the current trend of New Testament interpretation finds such an explanation inadequate. The complacency of naturalism is today being challenged by the philosophically-minded interpreter, who declares that the mysterious forces of a "supernatural" sphere that play upon human experience are real and still mysterious.

[1] A. H. Strong, *Systematic Theology*, 1:119.

Today it is urged that Jesus' parables of the Kingdom referred originally not to the natural growth, but to the mysterious supernatural force. The philosophical view is again exalting God to a more transcendant height, while Jesus becomes less affable but more infinite. Even the miracles are transformed from psychological illusions into at least agnostic possibilities. The philosopher allows less autonomy to man, and greater prerogatives to God and his "messiah." The limits of an evolutionary process are extended to embrace the catastrophic experience. In this may be involved proportionately less of science, though more of reality.

But it may be observed that no tendency of change, however good in itself, is without its extremes. So the philosophical trend in New Testament interpretation has its extreme wing in the metaphysicians who would recall us to the clear-cut dualism and supernaturalism of primitive Christianity. God is other-worldly, and Jesus is worshiped in a character more transcendant even than the lordly Christ of the Fourth Gospel. The New Testament is in no sense the product of human religious experience, but is rather a divine revelation transmitted from another world. Under this interpretation, Christians must look toward a catastrophic final act of God that will punctuate the present era and give rise to a new era of supernatural character.

All of these interpretations are found expressed by contemporary New Testament critics, yet we cannot say that any one is completely in error. The problem lies in the fact that our New Testament itself is a collection of documents, from different dates and places and authors. Early Christian writers reflected their times as do modern Christian interpreters. Consequently, the New Testament comprises a variety of moods and emphases. That writer and that interpreter may be considered most worthy of our following whose presentation conforms most closely with a divine revelation as seen in the long perspective of consistent human experience in religion. It is for this reason that we consider the philosophical approach as the most significant trend of New Testament scholarship today.

IV

But New Testament researchers are currently engaged as well in an entirely different type of investigation, which reflects the continuing trend of objective, scientific procedure. We refer to the science of textual criticism, which has as its two main objectives the reconstruction of the lost autographs of early Christian writers, and the recovery of the story of their transmission through the varied experiences of Christian life over the centuries.

Many people today assume that the work of reconstructing the text of the Greek New Testament is practically done. So great an achievement as was accomplished over fifty years ago by the noted English scholars, Bishop Westcott and Reverend F. H. A. Hort, has encouraged a false assurance which today is again being disturbed. While Westcott and Hort arrived at the conclusion that the famous Vaticanus and Sinaiticus manuscripts of the fourth century preserved the most authentic form of the text, other critics have challenged its priority over other known types of recension. In the midst of this debate, the Egyptian sands have yielded up new manuscripts a century older than any known before. So recent are these discoveries that the full significance of their witness still remains to be extracted, but for us today they afford at least one assured result—that whatever the merits of previous conclusions and texts, these must be extensively revised. Though the new manuscripts to a surprising degree affirm the accuracy of previous methods and results, they have thrown wide open again the problem of the original text. We shall be fortunate if in our generation the textual critics are able to establish the basis of a more accurate "original" text.

While this work is going on, parallel labors are refining the form of the English New Testament translation. It would seem that the succession of a hundred and fifty English translations since Tyndale would suffice to produce the definitive form. Furthermore, alongside these independent translations have come a far larger number of revisions. No day more than our own has been productive of so many revisions and translations. Two of the most notable late developments should be mentioned here. In 1937 there appeared an English New Testament translated from the Greek by a Catholic, approved by high ecclesiastical authority, with no prefatory apology for this departure from the official Vulgate nor for this mute acknowledgment of personal prerogative in religious experience. The other development of special significance relates to a gathering this summer of eight leading translators, engaged in the revision of the American Standard Revised Version under the auspices of the International Council of Religious Education. This revision is expected to be in our hands within two or three years. Such linguistic labors, involving vast areas of research and learning, are reflective of the modern spirit of scientific precision that has permeated our industrial and even our literary and cultural life.

The last contribution to New Testament research to come from German scholars in this generation has been a method called *Formgeschichte,* sometimes translated "Form Criticism." Its con-

cern is to provide a means of getting back of the New Testament writings, which appeared only subsequent to much important early Christian experience, in order to ascertain the true current of events and thought which comprised the primitive and formative Christian life. Formerly this objective was sought by means of the literary method, especially through a comparison of the synoptic gospels whose variations and inter-dependences were found to reveal the "gospel" before the Gospels. But our generation has little patience with literary methods, which are often considered mechanical and scholastic. It is typical of current interests and methods that German scholars have proposed the analytic dismemberment of the small units of gospel tradition, looking toward the classification of these units according to their form and function in the primitive pre-Gospel society. The critic's next step is to draw conclusions as to which words record original sayings and deeds of Jesus, and which constitute their developing forms as these take shape on the anvil of Christian usage. Some stories are classified as mission preaching, some as catechetical teaching, some as refutation to the Jews, and so forth. This German method has not been taken up with great avidity by scholars generally, yet it is one of the chief methods of criticism being tested today. It is generally conceded that when used in conjunction with other more objective methods, some residue of value may result. However impermanent the method may be, it is quite harmonious with the spirit of objectivity characteristic of our day.

V

New Testament research has been productive of few contentions more emotionally controversial than another recent claim set forth; namely, that the canonical Greek gospels are but translations from original Aramaic gospels. One reason why this hypothesis has created excitement is that, if true, it has far-reaching implications that would amount to revolutionizing the traditional state of New Testament criticism. In the first place, the theory is concomitant with a much earlier dating of all four Gospels, viz., between 40 and 60 A. D. rather than between 70 and 110 A. D. Furthermore, it presumes a complete literary development among the first Aramaic-speaking Jewish Christians discounting almost completely any extensive period of oral tradition. Most significant of all, it would reduce to a minimum any Gentile expansion of Christianity even during the period of Paul's activity. It would indeed require almost the complete erasure of the picture New Testament critics have composed, and involve the necessity of a composition almost completely *de novo*.

One may ask, what evidence has been adduced for so radical a reconstruction of the early Christian story? Primarily responsible for this theory of Aramaic gospels is the Old Testament Professor Emeritus of the Yale Divinity School, Charles Cutler Torrey. His argument is based solely on linguistic evidence. He finds in our Greek gospels Aramaic terms preserved in transliteration, Aramaic idioms translated into "unidiomatic" Greek, as well as many "mistranslations" of an originally intelligible Aramaic expression into an irrational Greek statement. The popular mind has reacted much more avidly than the critical toward an acceptance of this new claim, perhaps because the earlier dating is commonly understood to promote the authenticity of the record.

In view, however, of the general rejection of this claim by the scholarly world, it is of importance that theologians and pastors alike should recognize the obstacles to its acceptance. In the first place, there is extant not a single fragment of any Aramaic gospel nor even of any Aramaic Christian writing. Consequently, the existence of such an Aramaic literature earlier than the Greek Gospels is purely hypothetical. It is rendered still less plausible when one recalls that Aramaic was then a vernacular rather than a literary form, and that first-century Jews produced nothing whatever in Aramaic that has been preserved. Furthermore, it is generally acknowledged that Paul in his wide-spread missionary activity of preaching "the gospel" wrote his letters in Greek (though he was a Jewish Christian) to Greek-speaking congregations in a Gentile expansion. Corresponding with this datum, it is also observable that many references and concepts in the Gospels, and especially the Fourth Gospel, relate to just such a Gentile development in the gospel-writing period. Authorities in New Testament Greek have unanimously rejected the Aramaic origins theory, even on linguistic grounds alone. They contend that the Greek of the Gospels has the spontaneity of original composition rather than the woodenness of translation Greek as exhibited in the Septuagint; that the verbal resemblances in the Synoptic Gospels deny separate translation origins; that the alleged mistranslations depend upon highly speculative procedure, especially when nonexistent Aramaic words are synthetically composed; and finally, that the Aramaic idioms have every one become an idiomatic part of the contemporary Hellenistic Greek, as is evidenced by their occurrence in indubitably genuine Greek writings of the period.

The hypothesis of original Aramaic gospels is by no means novel, having been proposed several times in the course of the past one hundred and fifty years. Its general rejection again, however, does not involve a complete rejection of the recent work

of Professor Torrey. While rejecting his chief and final conclusion of complete Aramaic originals, Semitic and Greek scholars alike acknowledge the Aramaic terms imbedded in the Greek compositions, and may perhaps put the final stamp of approval upon a few of Torrey's detailed points as well as upon a similar though modified method by which to secure a modest advance in our knowledge of the Gospels. The theory as a whole is reflective of that characteristic emphasis in current criticism which strives for some analysis of the earliest records which may provide an insight into pre-literary Christian beginnings.

VI

Having thus surveyed some of the most significant growing ends of New Testament research today, what summation of trends and prospects may be made? In the first place, it appears clear that for the time being Biblical criticism has a wide area in which untrammeled investigation may proceed. Objective scientific methods are the rule in secular areas as well, and are in fact expected and urged in theological study. But it is nevertheless increasingly recognized that scientific methods, in the very nature of things, cannot produce complete results in the realm of religious faith and practice. Consequently, to the objective procedure today's interpreters for the most part have resort to a philosophical approach, sometimes pragmatic and oft-times mystical. There is a common acknowledgment among the critics that religious experience is at the heart of Biblical interpretation, and that no large significance attaches to the merely historical reconstruction of the story of Christian origins and expansion apart from their contribution to twentieth-century Christian life. Ours is not an academic and scholastic age of criticism.

As one looks forward to the possible results of current New Testament research, he anticipates that our age may be known as one in which valuable new materials have been uncovered by the indefatigable searching of the archaeologist. It may be known as the generation in which textual criticism advanced from the Westcott and Hort Greek text to a new and superior critical form. It should be remembered as the period in which refinement of the English translation made great strides. It is even possible that the critics of today shall be noted for achieving as few generations have, a deeper understanding of the early Christian experience, and a more effective relationship of that experience to modern Christian problems.

Above all, it is perhaps not too much to hope that the history of criticism will say of our contemporaries that they arrived at a

deeper and truer appreciation of the person of the man-God, Jesus Christ, portraying Him in terms which combine into one enduring symphony both the prose of an objective historicity and the poetry of an infinite divinity.

KENNETH W. CLARK.

(This address was delivered at the formal opening of the School of Religion, on September 29.)

CENTENNIAL LECTURE ON RELIGION

During the Centennial year a number of distinguished scholars in various fields of interest will deliver lectures at the University. These lectures will later be published in one volume as the *Duke Centennial Lectures.*

On Monday evening, November 28, at 8:00 P.M., in Page Auditorium, Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, will deliver a lecture in this series, using the subject "Religion in America During the Past One Hundred Years." Dr. Coffin is one of the leading scholars and churchmen of the Christian world and it is hoped many alumni and friends of the University and especially of the School of Religion will return for this event. Dr. Coffin will preach at the Sunday morning hour on November 27 in the University Chapel.

The period, March 12, 13, 14, has been designated for the gathering at Duke of a number of outstanding figures in the field of religion for a Symposium or Conference on Religion. A committee is at work on the details of this program.

CLASS OF 1938

On June 6, 1938, twenty-two seniors were awarded the degree of Bachelor of Divinity. Of this number thirteen have chosen North Carolina as the place of their ministry.

At the meeting of the Western North Carolina Conference of the Methodist Episcopal Church, South, October 20-24, the following graduates were given appointments as follows: E. W. Hardin, Junior Preacher, Centenary Church, Winston-Salem; J. J. Holmes, Jackson Park, Kannapolis; E. H. Lowman, Grace Chapel; J. E. Rink, Junior Preacher, Wesley Memorial, High Point; Paul R. Taylor, Randolph.

Five of the members of the class of 1938 were, prior to their graduation, members of the North Carolina Conference. They are now assigned to the following pastorates: J. T. Greene, Rougemont; A. F. Keller, Junior Preacher, Trinity, Durham; O. V. Mathison, Atlantic; J. K. Ormond, Princeton; J. D. Young, Pittsboro. F. M. Patterson is Extension Secretary of the Board of Christian Education of the North Carolina Conference and will be officially admitted as a member of the Conference at the annual session at Elizabeth City, November 17-21.

Other graduates who will remain in North Carolina are: F. E. Hyde, pastor of the Congregational-Christian Church in Sanford, and C. P. Morris, who has charge of the Methodist Protestant Church in Efland.

G. S. Kester has joined the Upper South Carolina Conference and is stationed at Simpsonville. J. A. Smalling has returned to the Holston Conference and is serving the Andersonville charge. P. D. White is pastor at Lynnhaven in the Virginia Conference. E. A. Swann was admitted into the Baltimore Conference and his first appointment was to Remington.

The class of 1938 will be represented in three other annual conferences of the Methodist Episcopal Church, South: R. L. Bearden, North Arkansas; A. C. Budd, North Georgia; J. C. Miller, Alabama. Their appointments have not as yet been made but will be reported in the next issue of the *Bulletin*.

J. P. Waggoner is continuing his graduate work at Duke University leading to the degree of Doctor of Philosophy. H. C. Rickard has enrolled in the Graduate School of the University of North Carolina. He is also serving as supply pastor at Epworth, Raleigh.

NEW ALUMNI OFFICERS

New officers for the School of Religion Alumni Association were chosen at the annual Pastors' School dinner meeting at the University in June. Approximately seventy faculty members and students in attendance made it the most successful occasion yet held by the School of Religion alumni.

The new officers are: G. R. Stafford, Lowesville, N. C., president; E. D. Weathers, Elizabeth City, N. C., vice-president; C. H. Peace, Stony Point, N. C., secretary; O. L. Hathaway, Wil-

mington, N. C., R. M. Hardee, Greensboro, N. C., and F. D. Hedden, Raleigh, N. C., councillors.

The Association approved plans presented by the lectureship committee through R. L. Jerome. A committee was set up to carry on a campaign for funds and to determine the character of the lectureship. Members of the committee are J. G. Phillips, R. L. Jerome, M. W. Lawrence, and James Cannon, III.

The alumni address, delivered by Rev. Leon Russell, Raleigh, N. C., follows:

AN INFORMAL MINISTRY

A well-known contemporary writer makes the assertion that "the Protestant Church in America has not, as a whole, always made the enrichment of individual personality an immediate major charge." The Church, he contends, has been preoccupied with other matters that seemed of greater value. Some of these preoccupations of recent years have been the emphasis upon theological controversies, the emphasis upon a type of evangelism that dealt with people as groups, and more recently a renewed concern on the part of many for the social gospel. Too, there have been certain sections of the Protestant Church that have been tremendously interested in promoting a brilliantly conceived and well-planned program of activities that makes the individual but a working part of that program.

Neglected as the area of pastoral care has been, however, the church has always given some attention to it. The unchurched have been sought, the homes of the church members visited, and ministers have gone faithfully into the homes of illness and bereavement. Too often, however, the reasons for going have not been in keeping with the highest ideals of the Christian ministry. One of the motives has been to persuade people to attend the services of public worship. We have been led to believe that the people will come to church on Sunday if we visit them during the week. Another reason for much of the pastoral ministry of the past is that every Protestant minister is "expected" to be a pastor. Every young man who enters the ministry of the Methodist Church must answer "yes" to the disciplinary question, "Will you visit from house to house?" But the Christian minister of today must have higher motives than these. There are better motives and there are more Christian reasons than these!

The ministry of Jesus, which must forever be our pattern, was a ministry in terms of people. His chief passion was for people, and his life and sacrifice for them place his stamp upon

the worthfulness of human life. In his thought men and women were all the children of God, not grains of sand cast upon the shores of some second-rate planet. And Jesus was always trying to make people see the possibilities that were in their lives.

The late Bishop McDowell said that "Jesus had many interests, but only one passion, the passion for humanity; much power, but only one use for it, saving men; abundant truth, but only one pleasure in it, that it would set men free. And he was not afraid of contact nor pessimistic over conditions. It seemed to him that if he could get the right sort of contact with men, he could win them; that there was no case too hopeless." Jesus' ministry was a ministry that resulted always in the enrichment of personality.

As Jesus proceeded upon his ministry, he set out with clear and definite aims. He was not always proclaiming them. Often they were not evident except upon an examination of his work. But, of this we are certain—they were always clear in his mind. Is it too much to suppose that Jesus tested everything he did or said to see whether it would promote his aims? His first objective was to teach men the way to God and lead them to walk in that way. Jesus participated freely in all of the life about him. We find him at a wedding feast. We see him with a group of discouraged fishermen. We follow him into the synagogue. We watch him as he prays in the garden. We see him go out from the garden to mingle with men in the market place. But wherever we watch him go, we can see that the people felt he was bringing God with him. There was a uniting of men with God because of Jesus. One cannot separate his life from the lofty aims of his ministry.

Equal to these aims was the method by which Jesus ministered to people. Unless one reads the New Testament account with care, one is likely to arrive at the conclusion that Jesus had no carefully conceived method or plan of dealing with people. Everything he did seemed so casual. Some of his most significant utterances came as Jesus talked with individuals and with small groups. Instead of having a conference on race relations, Jesus stopped by a well in Sychar and talked with a woman of Samaria. It was to her that he revealed his messiahship. Instead of preaching a sermon on forgiveness when a group of men brought into his presence a woman taken in adultery, a woman whose accusers felt was a fit subject to be stoned, Jesus merely wrote in the sand and said, "He that is without sin among you, let him first cast a stone at her." One of the most profound utterances of Jesus concerning the Kingdom of God came one day when a group of

children played at his feet. It was then that he looked at the children and said, "Of such is the Kingdom of God."

Jesus' ministry was casual, incidental, occasional. Wherever he found a need of whatever kind, that was an occasion for his counsel and guidance. Jesus' method was the plan of a perfect artisan. The method of his pastoral ministry was a true people-centered educational method.

A pastoral ministry today, to be effective, must grow out of the essential motives which are in keeping with the highest ideals of the Christian ministry, that is, a ministry which represents Christ both in his ultimate aims and his method of achieving them. What he did, we must try to do. What he was, we must essentially be.

We need not proclaim our devotion to him or our consecration to his way of life, but this must be the basis of our entire ministry. We cannot hope to create consecrated lives unless we have consecration. We cannot persuade men to live at their best unless we are constantly striving for the best in our own lives. Even as Jesus daily refreshed his life by communion with God, we too must secure strength and power from God, that no secondary or unworthy aims or methods may possess us as we seek to help the people for whom we are responsible.

If we are pastors in the truest and finest sense, not because our church expects us to be, or because by our constant visits to the homes of people our membership rolls will be increased, we shall seek to make the purposes and methods of Jesus our very own. We shall come to realize that there are people all about us who need the bread of pastoral counsel, whose private necessities call for our care, whose hearts are battlefields of conflicting emotions and desires, and whose lives are barren because of their need of spiritual guidance.

Many of these people will turn away from the minister and the church he represents unless they are convinced that he is more than a professional clergyman. He must be a man—God's man—with a tender, sympathetic, understanding appreciation of both the ways of man and the ways of God. There are many others who will not come to the minister's study to attend his "conference hour." Neither will they open their chest of buried troubles to him as he makes his formal call at their home.

Our most effective, but most difficult, pastoral ministry will be in the day-by-day, more or less accidental, seemingly casual contacts that we have with our people. While not neglecting our formal duties, we need to seek to make real and effective an informal ministry. That kind of pastoral ministry can never be

very spectacular, but it is needed, and for the most part, is deeply appreciated by our people.

How well do we remember the pastoral calls of some of the ministers who came to our home in childhood and adolescence! One by one they came and followed the same routine. Upon the arrival of the minister, he was led into a seldom used parlor. The children were called from their play, and all of the members of our family sat in a circle in the parlor while the minister asked us our names all over again, what our ages were, whether we went to Sunday School, and a number of other routine questions. After a time our mother took the Bible from the table, the minister read, and while all of us were on our knees he offered what seemed to us a terribly long prayer. Then, the minister left, to return again to our homes when our name appeared again on his calling list. We went back to our play and mother to her work, all of us (the minister included) about half glad that interview was over.

But one year there came to our church a new minister who was different. He was probably no more sincere than the others, but his approach to the people of his parish caused many of us to feel that he could help us more than the others. He seemed personal and human. Some of us who were passing through the treacherous years of adolescence confided in him, and his guidance helped us to become more interested in the activities of the church, and some few of us to enter the ministry. Yet, the ministry of this man was so casual. He talked to us on the street. He watched us while we played tennis. He visited in our homes as a welcomed guest. Everywhere he went he was cordially received, and everywhere he went people felt that he knew God and that he was seeking to bring them into a richer fellowship with God. His was a personal ministry.

All of us might remind ourselves that there is no occupation of men that is more personal or more dependent upon personality than is the ministry. We must not, therefore, approach the task of a pastoral ministry without the worthiest of motives and the wisest of methods. But, having established these, we can become not professional religious men, but ministers who by every casual, incidental, occasional contact with people will find an opportunity to meet our responsibilities in this our day.

LEON RUSSELL.

(This address was delivered at the annual dinner of the School of Religion Alumni Association at the University in June.)

THE UTRECHT CONFERENCE

The conference held at Utrecht, Holland, May 9-13, differed in many respects from those at Oxford and Edinburgh the previous summer. It consisted of about 100 delegates all told as against approximately 800 for Oxford and 500 for Edinburgh. The Utrecht Conference was convened as an outgrowth of action taken at last summer's conferences for the unification of "Faith and Order" and "Life and Work."

It had become evident that the two movements, although separate in origin, had so much in common that they could not reasonably or successfully be carried on apart. The two conferences therefore appointed a joint committee of fourteen to arrange for uniting the two movements.

This Committee of Fourteen, having sounded out the churches, called the Utrecht Conference in order to get the benefit of the matured judgment of the church representatives on points of organization and procedure. The Utrecht Conference was therefore purely an advisory conference to the Committee of Fourteen which was charged by Oxford and Edinburgh with the twofold task of formulating and setting up the World Council and meanwhile providing for the carrying on of the work of "Life and Work" and "Faith and Order."

As finally constituted the conference consisted of about seventy members appointed by the churches to which they belong but representing often other churches or groups of churches also; the members of the Committee of Fourteen who had not been appointed as delegates, and the officers of the Universal Christian Council and the Edinburgh Continuation Committee. These were the voting members. Besides these there were consultative members representing certain world-wide religious movements such as the World Alliance for International Friendship through the churches, the World Missionary Council, the Y. M. C. A. and the Y. W. C. A., the World Youth and Sunday School organizations and also from certain "confessional" organizations, such as the Lutherans, Baptists and Methodists, with whom it is important for the council to have harmonious co-ordination and co-operation from the beginning and to have the benefit of their experience and prestige as going concerns.

The conference agreed unanimously after four days of discussion on a constitution of the World Council of Churches. It must, however, be submitted to the churches of the world for their approval, after its approval by the Edinburgh Continuation Committee, the Edinburgh Conference having made its adherence to the general plan contingent on such approval.

The conference was remarkably united in purpose and spirit. It was largely a reunion of delegates to Oxford and Edinburgh where, if not before, they had learned to respect each other and to work together. They came therefore committed to the general project and sympathetic with the ideal of a united Christendom.

It was definitely understood that we were establishing an organization for co-operation, not an ecclesiastical authority. The autonomy of the churches was carefully safeguarded. It is expected that practically all the denominations of Christendom will join except the Roman Catholic Church which is prevented by its claim to be the one and only true Church. The basis of the council is to be the free adherence of the members. It is to have no powers except those delegated by the component churches. It would appear that if there are "dangers" in the proposed council, they are rather in the limitations of its powers than in what are granted. For a while at least its great benefits will come from its cultivation of the ecumenical consciousness, from its studies, and from its prestige as the voice and agent of the common Christian purposes of the churches.

The proposed constitution provides for (1) an assembly of not more than 450 members appointed by the churches, which will meet normally every five years; (2) a central committee of not more than 90 members designated by the churches from among the members of the assembly, which will normally meet annually; and (3) such commissions as the assembly may establish.

The members of the assembly and central committee are to be apportioned to the churches partly by countries and partly by "confessions." A definite number must be laymen (men or women) and the conference urged on the churches especial care that women, youth and the "younger churches" of the mission fields be adequately represented.

The council has no power to legislate for the churches: it can only speak or act for them when and insofar as it is authorized to do so by the constituent churches. Its functions are positively defined as follows: to carry on the work of the two world movements, "Faith and Order" and "Life and Work"; to facilitate common action by the churches; to promote co-operation in study; to promote the growth of ecumenical consciousness in the members of all churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements; to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

The Edinburgh Continuation met at Clarens, Switzerland, the end of August and approved the proposed constitution with only two members dissenting. It will now be submitted for adoption to the churches.

ELBERT RUSSELL.

DIRECT DONATIONS TO LECTURESHIP

One phase of the Duke Centennial Celebration being carried on during 1938-39 is the Centennial Fund. During the course of the campaign every alumnus and friend of the University will be given an opportunity to make a financial contribution to the institution. The School of Religion alumni have been planning for three years to raise funds for a School of Religion Lectureship, and this has been approved as a Centennial Fund project for the School of Religion.

Elsewhere in this issue appears a notice of the appointment of the undersigned committee. Personal letters later will reach every School of Religion alumnus in regard to this matter, but in the meantime, if and when you make a contribution to the Centennial Fund, unless you are already committed to some other project, remember to direct your contribution to the School of Religion Lectureship.

It is not expected that the total amount necessary for a substantial lectureship foundation will come by direct gifts from our alumni, but there should be generous friends and organizations known to School of Religion students, graduates, and faculty who can be interested in this project.

J. G. PHILLIPS,
R. L. JEROME,
M. W. LAWRENCE,
JAMES CANNON, III,
Committee.

VIRGINIA CONFERENCE ALUMNI ACTIVE

The Virginia Conference alumni of the School of Religion formed the first conference association. Meetings have been held at the summer Pastors' School and at the annual conference session for the past three years. The best of these meetings was that held at Lynchburg, Va., on October 21, attended by thirty persons. The group was especially honored by the attendance of Bishop W. W. Peele. The principal address was delivered by

Dr. Frank S. Hickman, dean of the chapel. Officers for 1938-39 were elected as follows: President, H. E. Kolbe; vice-president, H. A. Glauss; secretary, J. W. Brown. Those in attendance were: W. W. Peele, Frank S. Hickman, James Cannon, III, A. E. Acey, J. W. Brown, Carl Haley and Miss Haley, H. A. Glauss, P. D. White and Mrs. White, H. H. Smith, Jr., and Mrs. Smith, L. C. Smart, Mrs. Smart and son, M. C. Wilkerson and Mrs. Wilkerson, H. P. Myers and Mrs. Myers, D. D. Holt and Mrs. Holt, H. E. Kolbe, E. E. O'Neal, H. H. Johnson, J. R. Boyd, W. L. Asher, S. E. Donald, C. A. Turner, H. C. Blackwell.

STUDENT ACTIVITIES

In response to the growing interest of the students in the School of Religion, a committee was appointed early in the spring of 1938 to investigate the possibilities of having some type of publication as an independent student venture. The entire spring was utilized in making detailed inquiries about such a publication, and at the end of the school year there were encouraging reasons for visualizing the success of the venture during the current school year. A provisional publication board was set up, which board enthusiastically proceeded to make plans for the journal. During the Pastors' School the matter was discussed with School of Religion alumni and others, and almost invariably their reaction were favorable. The opinions of interested parties were solicited throughout the summer and the consensus of opinion was that the publication had tremendous possibilities.

A publication edited on the high level that was desired for one from the student body of the School of Religion must come through rational procedure. In order to insure more mature thinking about the venture, the provisional board presented the matter to the dean of the seminary. He manifested interest and asked that the board present the details of the proposed journal to five members of the faculty. They were sufficiently impressed to have it presented in turn to the entire faculty. No objection was voiced, but there were a number of constructive questions raised. This meeting resulted in the matter being referred to a faculty committee of three, who were endowed with the power to give the final decision of the School of Religion faculty. This group co-operated fully and after pointing out certain improvements that could be made in the provisional plans gave a favorable decision. A journal such as the one proposed required the sanction of the University Publications Board. This board author-

ized the publication of the journal, and voiced enthusiasm that the School of Religion should take the initiative in such a venture. That is the history of the steps involved in the creation of the journal, but far more important is the significant role that this journal can play in the life of students in the Duke University School of Religion.

The journal will serve to create an awareness to spiritual need through its editorials and contributed articles. Obviously, thinking will be stimulated among those who write and those who read. The journal is one enterprise upon which students from all groups and sections of our student body are working. The spirit of genuine fellowship already aroused presages that this project can provide a channel for the welding together of our student body into a more harmonious whole by giving every student an opportunity to participate, and in turn, will reach all students through its circulation. The publication will have unlimited possibilities in encouraging various student enterprises which require much greater co-operation and participation than they have at present. An additional advantage of the journal lies in the opportunity it will afford for expression of scholarly thought by the students, and by so doing will make a valuable contribution to their outlook upon the ministry.

The interest in this journal is not at all localized. There has been a very gratifying response by the School of Religion alumni, who realize that it is a distinct step forward. Their interest has been further evidenced by the fact that some eighty subscriptions have been received from those who are in the field.

We welcome any ideas that the School of Religion alumni or others may offer. A complimentary copy of the journal will be sent to any minister who is interested. Address correspondence to W. W. Dodge, Circulation Manager, *Christian Horizons,* Duke Station, Durham, N. C. If after reading the journal there should be a desire to subscribe, address the Circulation Manager. There will be four issues of the journal during the current school year, and the subscription price is one dollar.

Under the capable supervision of Finis Crutchfield and Wesley Dodge, co-chairmen of the School of Religion chapel programs committee, the chapel attendance has been remarkably good this year. There has been an encouraging increase over the attendance of last year. There are a number of reasons for this increased interest. The programs have shown a pleasant variety of content, there is an increased interest in the spiritual welfare of the student body being evidenced by everyone, and at the beginning of

the year the students were encouraged to attend chapel more regularly. The programs are held in York Chapel on Mondays and Thursdays.

Dr. H. P. Myers, Secretary of Education and Promotion of the General Board of Missions of the M. E. Church, South, appeared before several classes of the School of Religion on October 14. He used the theme "The Missionary-Minded Minister" for his several addresses.

JULIAN A. LINDSAY.

MESSAGE FROM ALUMNI PRESIDENT

A few words about three things:

President Few has pointed out that the University is celebrating a birthday this year and that birthdays are times at which to give presents. The alumni of the School of Religion at the annual meeting in June decided that our gift should be a lectureship. J. G. Phillips, R. L. Jerome, M. W. Lawrence, and Professor James Cannon, III, are the committee charged with the responsibility of securing funds for this gift. It should be a worthy gift. That will require a substantial fund. Every alumnus is urged, therefore, to assist the committee in finding sources of revenue.

I hope that the alumni in the various sections will become more articulate in fostering all the best interests of the School of Religion. It may be wise to form local organizations. It will be in order, certainly, to direct students, of marked ability, to the School, and to maintain such standards of professional scholarship and Christian leadership that the School may be able to serve the whole Christian community in a more effective way.

During the Centennial year Symposiums are being held on various subjects at the University. The Symposium on Religion is to be held March 12, 13, 14, 1939. It is planned to bring a number of the great leaders in the field of religion to the campus at that time. The alumni should make this an occasion of reunion as well as of participation in the privileges the discussions will afford. Plans are being made for your entertainment during this time and for a special meeting of the alumni. Watch for definite announcements. Plan now to attend. We want to see you all.

G. R. STAFFORD.

ALUMNI IN EDUCATIONAL WORK

Two of the graduates of the School of Religion, Dr. John D. Lee, Jr., and Dr. Harold Hutson, have recently been appointed as faculty members in two outstanding southern educational institutions.

Dr. Lee, of the class of 1934, has been appointed Assistant Professor of Church History in the Candler School of Theology at Emory University. Dr. Lee, after completing his work at Duke University, enrolled in the Graduate School of Boston University and received the degree of Doctor of Philosophy in 1937. He succeeds Bishop W. T. Watkins in the field of Church History in the Candler School of Theology.

Dr. Hutson was awarded the degree of Bachelor of Divinity in 1935 from Duke University and then continued his graduate work at the University of Chicago in the field of New Testament. He received the degree of Doctor of Philosophy in 1938 from the University of Chicago. He goes to Birmingham-Southern as Assistant Professor in Religion.

WITH THE FACULTY

Dr. B. Harvie Branscomb served on the Committee of the American Library Association for the selection of the best books published last year in the field of religion, from the standpoint of public libraries and the general reader. This limitation was the only thing that kept off Professor Clark's distinguished *Catalogue of Greek New Testament Manuscripts in America.* Aside from this, his time was spent trying to complete the study of college libraries which he made last year for the Association of American Colleges and the Carnegie Corporation.

Dr. James Cannon, III, was awarded the honorary degree of Doctor of Divinity by Birmingham-Southern College at its commencement in June. He taught in the second term of the Duke Summer School and recently taught in a training school at Danville, Virginia.

Dr. Paul N. Garber was again in charge of the Junaluska Summer School.

He was the guest preacher on Sunday, October 9, at the United States Naval Academy and spoke to the Christian Association of the Naval Academy on the evening of October 9.

At the annual meeting of the Association of Methodist Historical Societies at Williamsport, Pa., May 18-19, he was elected vice-president of the association.

He wrote a syndicated article dealing with the constitutional aspects of the union of the Methodist Protestant Church, Methodist Episcopal Church, and Methodist Episcopal Church, South, which was carried in all the *Christian Advocates* of the Methodist Episcopal Church for September 28, 1938.

He was elected by the Western North Carolina Conference as a member of its delegation to the uniting conference of American Methodism.

Dr. Frank S. Hickman gave one week of lectures in June at the Pastors' School in Southwestern University, Georgetown, Texas. Gave one week of lectures at the Methodist Assembly, Epworth Forest (Lake Webster), Indiana. During June and July Dr. Hickman gave one week of lectures at the Pastors' School and School for Religious Education at Emory and Henry College, Emory, Virginia. By action of the Board of Trustees, Dr. Hickman was appointed the first Dean of the Chapel of Duke University and entered upon his duties with the present college year.

Dean Elbert Russell was one of the ten delegates appointed by the Churches of the United States to the Utrecht Conference last May, an account of which appears elsewhere in this issue. Dean and Mrs. Russell sailed on the *Staatendam* for Rotterdam, Holland, April 26 and arrived in Holland in time to get their landlegs and to do a little sight-seeing before the Conference opened on May 9. As confirmed pacifists they enjoyed especially a pilgrimage to The Hague—the "House in the Woods" where the first Hague Conference was held in 1899 and the Palace of Peace which Mr. Carnegie built to house the World Court. They spent the week-end attending the Quaker Yearly Meeting for Holland at Doorn. After the Conference at Utrecht they went to London, spending a week-end in Brussels on the way. They attended part of the sessions of the London Yearly Meeting of Friends.

Dean and Mrs. Russell spent the summer in London with an occasional visit to outlying Quaker centers. Dean Russell was engaged in the study of Quaker history in the Quaker Library at Friends House in London where there is a great collection of original letters, manuscripts and documents as well as first editions and books belonging to the libraries of some of the founders of Quakerism. Dean Russell succeeded in preparing a first draft of a dozen chapters of his projected Quaker history. London afforded a very pleasant resort atmosphere in which to work since the thermometer reached 80 degrees only on very rare occasions.

They took occasion to visit some of the galleries and museums, and attend a few of the plays for which London is famous in the summer time. Their stay in London was made all the more pleasant

because of the presence of their son, Dr. Josiah C. Russell, of the University of North Carolina, and his family, who was engaged in research on a grant from the American Philosophical Society.

At the end of August, Dean and Mrs. Russell went to Switzerland to attend the meeting of the Edinburgh Continuation Committee at St. George's School on the shores of Lake Leman. On this trip they got to visit groups of Friends in Paris and Lausanne and Geneva. Dean and Mrs. Russell returned on the *Aquitania* from Cherbourg to New York, arriving in Durham, after a very quiet and restful voyage, on September 15.

Dr. H. E. Spence taught in the first term of Duke Summer School and also taught two Bible courses in standard training schools at Crewe, Virginia, and Mathews, Virginia. Professor Spence delivered an address entitled "Can Methodism Repeat?" at the commencement exercises of Asbury College, Wilmore, Kentucky, in June and also preached the commencement sermon for Blackstone College. He lectured a week on Religious Drama at Blue Ridge, North Carolina, in August. At Asbury College he was awarded the honorary degree of Doctor of Divinity.

Dr. Kenneth W. Clark taught in the Lake Junaluska School of Religion June 10 to July 23; motored to west coast on a trip combining pleasure and research; taught in Winston-Salem Training School, September 25 to 30; delivered opening address of the School of Religion, September 29, a notice of which will be given in full elsewhere.

Dr. Ray C. Petry devoted the summer to research and writing in the field of Franciscan history. Research facilities were utilized at the University of Pennsylvania, Congressional Library, Columbia, Yale, Union Theological Seminary, Boston College, Boston Public Library, and at Harvard. Two months were spent in the medieval collection of Harvard and in M. Paul Sabatier's collection, now at the Boston Public Library. Micro-films of thirteenth-century and other medieval originals were secured.

Dr. William F. Stinespring spent the summer in Durham and in Washington, D. C., gathering material for his forthcoming *History of Palestinian Archaeology*. He has just been appointed an Edward Robinson Memorial Lecturer by the American Schools of Oriental Research, in connection with the centenary celebration of the first scientific expedition to Palestine which took place in 1838 under the leadership of Professor Edward Robinson of Union Theological Seminary, New York.

Dr. Charles A. Ellwood: Professor and Mrs. Charles A. Ellwood spent the summer largely in the western part of North Carolina exploring in their car the mountain region, although they

made a trip to Toronto and visited friends in the western part of New York state early in September.

Professor H. E. Myers taught in the first term of the Duke Summer School and acted as chaplain of the Duke University Chapel during that time. Among the many preaching engagements for Professor Myers for the summer are the following: Preached at First Methodist Church, Wilson, Sunday, July 24; preached home-coming service at Morris Chapel, near Jonesboro, Sunday, July 31; preached West Market Street, Greensboro, Sunday, August 14; preached Divine Street Methodist, Dunn, Sunday, September 11; taught in Christian Workers' School, Danville, Va., September 25-30; preached Front Street Methodist Church, Burlington, Sunday, October 23.

Professor J. M. Ormond served as dean of the North Carolina Pastors' School and the Rural Church Institute, Duke University, Durham, N. C., June 6-11, 1938; served as program manager of the Methodist Assembly, Lake Junaluska, N. C., for ten weeks; taught a course for six weeks in the Duke University Summer School at Lake Junaluska; met with the Rural Work Commission of the Methodist Episcopal Church, South, in session at Lake Junaluska during August.

Dr. Gilbert T. Rowe is spending the fall semester at Drew University. He was elected by the Western North Carolina Conference to be one of its representatives at the uniting conference of American Methodism.

Dr. H. Shelton Smith is on leave of absence this semester.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

High Points of Medieval Culture. James J. Walsh. Milwaukee: The Bruce Publishing Co., 1937. 234 pp. $2.75.

Dr. Walsh may be unduly laudatory of given individuals and movements within the medieval scene. His book is an interesting if somewhat biased presentation of materials upon such diversified topics as monastic schools, feminine education, physical training, Irish culture, medieval cathedrals, pioneer encyclopedists, the first triumphs of printing, and Francis of Assisi. —R. C. P.

Saint Benedict. Dom Justin McCann. London: Sheed and Ward, 1937. 301 pp. $2.75.

Dom McCann has provided a readable and well-considered account of St. Benedict's work. The section on the Rule is a suggestive one. The treatment of technical problems does not destroy the balanced proportion of the book—R. C. P.

The First Five Centuries of the Church. James Moffat. Nashville: Cokesbury Press, 1938. 262 pp. $2.00.

This is a century by century interpretation of basic Christian history in the first five hundred years. The scholarly, interesting text is supplemented by valuable chronological résumés of secular and Christian high points. There is a highly useful bibliography of standard and less known works together with notes on atlases, historical novels, and romantic sketches.—R. C. P.

The Religions of Mankind. Edmund Davison Soper. New York: The Abingdon Press, 1938. 350 pp. $3.00.

This is a revised, enlarged, and partly rewritten edition of one of the best and most widely used college texts in its field. Dr. Soper has carefully worked over and brought up to date the material in his book, to its consequent improvement.—J. C.

A Buddhist Bible. Dwight Goddard. Thetford, Vermont, 1938. 677 pp. $3.00.

This is a second edition, revised and enlarged, of a handy compendium of principal sections of Buddhist literature translated into English. It contains a fairly representative selection and is the largest body of translated scriptures readily available to the public.—J. C.

The Study of the Bible. Ernest Cadman Colwell. Chicago: University of Chicago Press, 1937. 186 pp. $2.00.

An excellent survey of the present state of Biblical study. Prepared especially for the comprehensive orientation of graduate students in the humanities, this volume is well adapted to the use of the average trained minister. It is compact, concise, brief, but comprehensive in its treatment

of Origin and Growth, Transmission, Translation, Interpretation. Each chapter carries a selected bibliography for further study.—K. W. C.

Christian Beginnings. Morton Scott Enslin. New York: Harper and Brothers, 1938. 533 pp. $3.75.

The author states his purpose, "to put within one set of covers all the material which a student of the New Testament and of the Christian beginnings needs to know." He ably presents canonization, textual criticism, Christian history and Jewish backgrounds, as well as the "introduction" to New Testament books.—K. W. C.

The Apocrypha. Edgar J. Goodspeed, translator. Chicago: University of Chicago Press, 1938. ??? pp. $3.00.

Though the "Old Testament" apocrypha have been long known, often printed, and read by a few, this is the first time they have ever been translated directly from the original Greek into English. The fourteen books included in the group take on a fresh and more vivid color in the atmosphere of this independent English style, for which Dr. Goodspeed is known through his American translation of the New Testament.—K. W. C.

Religion in Transition. Vergilius Ferm (editor). New York: Macmillan, 1937. 266 pp. $2.75.

With exalted spiritual idealism, the authors depict their visions of the new religion of humanity. Accepting no spiritual monopoly on truth, they recognize God as a Creative Power, and mankind as an integral whole.—H. H.

Communism, Fascism or Democracy? Eduard Heimann. New York: W. W. Norton and Company, 1938. 288 pp. $2.50.

One of the most courageous and fertile attempts to clarify the present ideologic and moral chaos of mankind. The writer, formerly professor of economics at the University of Hamburg, is now in the University in Exile.—H. H.

Social Philosophies in Conflict. Joseph A. Leighton. New York: Appleton-Century, 1937. 546 pp. $4.00.

This is a systematic treatment of social ethics in relation to the actual problems of our world today. The author is Professor of Philosophy in Ohio State University. He represents the new type of philosophy which deals richly with facts as well as with ideas.—H. H.

Pocket Bible Hand Book, Twelfth Edition. Henry Hampton Halley. Published by the author: 5515 Woodlawn Ave., Chicago, Ill., 1938. 356 pp. $1.00.

This is an interesting attempt to present in abbreviated form all the religious knowledge that a Protestant needs to have. Unfortunately, the author inclines toward fundamentalism and has fallen a victim to the specious notion that archaeology overthrows higher criticism. Strangely enough, this is what gives the book its value and has caused it to be noticed here; for Mr. Halley has labored so hard on his archaeological section that it towers above the rest of the book and will be of real usefulness to those who can disregard the loud stage whispers about the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the like.—W. F. S.

Palestine at the Crossroads. Ernest Main. London: George Allen and Unwin Ltd., 1937. 309 pp. 7s 6d.

A book by Ladislas Farago with exactly the same title as this was noticed in our issue of November, 1937. The present work is somewhat different in character, as it contains documentary material along with the personal impressions. The author is a Scot, with considerable experience in the Near and Middle East; but he is more pro-Jewish than many Jews, and in fact considers the Arabs worthy of very little consideration. If this bias is kept in mind and properly discounted, the reader will gain much useful information.—W. F. S.

The Lachish Letters. The Wellcome Archaeological Research Expedition to the Near East: Lachish, I. Harry Torczyner, Lankester Harding, Alkin Lewis, and J. L. Starkey. London: Oxford University Press, 1938. 223 pp. 25s.

This is a definitive publication of the most amazing find in Biblical archaeology of this generation. Here we have ostraka (inscribed potsherds) that show us exactly how Hebrew writing looked in the days of Jeremiah and that give us new light on the history of those troublous times. Torczyner has not in all cases given us a final interpretation; this does not alter the fact that we have here a "must" book for all lovers of the Bible.—W. F. S.

Men of Power, Vol. I. Fred Eastman. Nashville: Cokesbury Press, 1938. 186 pp. $1.50.

This is the first of five books of short biographies of great men with special reference to their sources of power. Thomas Jefferson, Statesman; Charles Dickens, Social Reformer; Matthew Arnold, Essayist; Louis Pasteur, Scientist.—J. M. O.

Men of Power, Vol. II. Fred Eastman. Nashville: Cokesbury Press, 1938. 184 pp. $1.50.

Short biographies of four great men: Francis of Assisi, Religious Leader; Leonardo da Vinci, Artist and Scientist; John Milton, Poet; Oliver Cromwell, Statesman.—J. M. O.

From U-Boat to Pulpit. Martin Niemöller. Chicago and New York: Willett, Clark and Company, 1937. 223 pp. $2.00.

The author tells the story of his life from the outbreak of the war. He writes in a forthright, realistic manner of how he participated in destructive warfare and later of the turbulent times of peace.—J. M. O.

Contemporary Continental Theology. Walter Marshall Harton. New York: Harper and Brothers, 1938. Pp. xxi + 246. Index. $2.00.

This companion volume to "Contemporary English Theology" written in the characteristic lucid style of the author provides a concise introduction to the main trends of theology on the continent of Europe. These two volumes dealing strictly with contemporary theological movements comprise an admirable supplement to the historically more comprehensive survey of Mackintosh's mentioned below.—J. K. B.